The
Non-Subscribing Presbyterian.

No. 44. FEBRUARY, 1911. PRICE ONE PENNY. 1s. 6d. per annum, post free.

Contents.

	PAGE
Notes of the Month	1
The Dissenters Chapels' Bill, 1844.—By Rev. James Kennedy. IV.	2
The Singleton School.—By Miss H. M. Hutton.	3
For the Children: Arachne. By A Sunday School Teacher.	5
Ordination in Ballyhemlin.	6
Reports:—Belfast: First Church; Cairncastle; Crumlin; Dromore; Holywood; Moneyrea; Mountpottinger; Newry; Warrenpoint; Unity Guild...	8
Echoes.	10

Notes of the Month.

WE wish to call the attention of our readers to the article in the present number which is descriptive of the work of the Singleton School in Dublin. Many of them must already know something of its objects, and the excellent manner in which these are kept in view by its officers and supporters. From time to time young people in connection with our Sunday Schools in the North of Ireland leave their homes in order to receive practical training and careful physical and moral preparation for the work of life. Without the aid of such an institution the circumstances of their homes would make such preparation impossible. All the more reason, therefore, that full information should be given of the excellent opportunities the Singleton School presents in this respect. For this reason we gladly find place for the article referred to, and we shall be most thankful if, by doing so, we can make wider known the claims to sympathetic recognition of an institution which has done and is still doing most admirable work.

* * *

Some time ago there appeared in the columns of the *British Weekly* an article which aroused much immediate interest and even now is responsible for an interesting discussion. It bore this title: "For the Church—a motto for the New Year." The tenor of the article was to this effect: If the Christian Church of to-day is to do its rightful work and realise its great opportunities it will demand the complete loyalty and the utmost concentration of effort on the part of those pledged to its service. Members and laity alike will deem it their first and all-important duty to give time and effort to further its success, being careful at all times to waste no energy on the things that do not matter. All must be gladly and ungrudgingly done 'For the Church' and the great objects it exists to foster and bring to fruition. The counsel is wise and timely, not only with regard to those for whom it was specially intended, but also for ourselves. We have a church that needs, and is deserving of, our utmost self-sacrifice. Only in so far as we recognise this and make the right

response can we hope for full success in our efforts.

* * *

This year will mark the tercentenary of the publication of the authorised version of the Bible. The event, which had so great an influence both on English thought and on the English tongue, will be suitably commemorated on both sides of the Atlantic. Sunday, March 26, has been selected as the date for English Church references to the publication, and three days later a thanksgiving service will be held in the Albert Hall, London. Celebrations throughout the English-speaking world will continue throughout the year.

THE DISSENTERS CHAPELS' BILL, 1844.

By Rev. James Kennedy.

IV.

THE decision in the Hewley case carried dismay into the hearts of the Unitarians of England. It meant the almost certain loss of all church property inherited by them from their forefathers; the old Chapels, many of them surrounded by the "God's acres" wherein reposed the ashes of successive generations of their kith and kin, as well as the endowments provided by the generosity, not only of the departed, but even of those still in the land of the living. At least the purpose to capture such endowments was plainly stated in court, and drew from the Lord Chancellor, who had intimated that it would be his unpleasant duty to pronounce the devastating decree sought, the remark "It may be necessary but it is not very honest." It has been stated that in their perturbation the example of the Pilgrim Fathers commended itself to many leaders of the Unitarians, and that it was proposed to emigrate in a body. But a young solicitor named Field, in whose veins the blood of Cromwell flowed, suggested that the aid and protection of Parliament should be sought. Acting on this suggestion a representative committee was formed, presided over first by Mr. G. W. Wood, M.P., who died suddenly, and whose place was taken by Mark Phillips, M.P. The government was approached, and though of a different political hue from that of the applicants, was found most sympathetic and painstaking, and none more so than the very Chancellors and other eminent Judges who had been called upon in Ireland and England to deliver the disinheriting judgments. Meant at first, to apply only to England, Ireland was, in due course, and after much anxious consideration, especially of the case presented in opposition from Ireland, included within the beneficent scope of a Bill, the declared object of which was "the full liberty of private judgment unfettered by the accident of ancestral creeds, and protected from all inquisitorial interference."

Despite the bitterest opposition outside Parliament and within, the Bill was carried by overwhelming majorities, and became the law of the land. Many of the speeches delivered rose to the very highest level of oratory, notably that of Mr. Gladstone, while, as Principal Gordon says, "the most fervid piece of oratory in support of the Bill is to be found in the peroration of the Roman Catholic orator, Richard Lalor Shiel." And we may note here that while opposition was offered by nearly all Protestant denominations, the Catholics were with us to a man. In Dublin a fund had been instituted by Sir Abraham Langford, Joseph Damer, Esq., Lady Loftus and Dr. Daniel Williams, founder of the well-known library in London. The object in view was in part similar to that for which the Hewley Charity was created in England, viz., "The support of Religion in and about Dublin and the South of Ireland," the education of young men for the ministry among Protestant Dissenters, assisting Protestant Dissenting Congregations to provide for their ministers, and other pious purposes. But it differed from the Hewley Trust in that it was also meant to support the Protestant Dissenting interest against unreasonable prosecutions.

In the year 1840 the annual income was about £540. The Deed of Trust, dated 1st May, 1710, appointed the ministers of the five chapels, viz., Wood Street, Cook Street, New Row, Plunket Street and Mary's Abbey, and certain laymen trustees as there mentioned. Wood Street congregation united with that of Cook Street and ultimately became that of Strand Street; New Row became Eustace Street; and Plunket Street united with Usher's Quay. Strand Street and Eustace Street in the process of time became Unitarian, while Mary's Abbey and Usher's Quay remained Trinitarian. The Fund was administered by twenty-one trustees, admitted by the prime mover in the proceedings instituted to be "excellent and respectable men," who gave conscientiously assistance to worthy applicants without any doctrinal distinction. Twelve of these trustees were Unitarians, nine were Trinitarians, and two-thirds of the income were allocated to Trinitarian objects. But the Trinitarians, under the direction of a Scotchman who called himself Matthews but whose real name was Duncan Chisholm (and of whom more in next issue), seeing what had occurred in connexion with the Hewley Trust in England, and yielding to the demon of greed, grasped at the whole and entered proceedings in the Court of Chancery, the result being that in accordance with the precedent set in the Hewley case the Unitarians were by decree removed from all management of and all benefit in a Fund which their fathers and predecessors had founded

———:o:———

Wherever real life is, there Christ goes. And He goes there, not only because the great need lies there, but because there is found, so to speak, the raw material with which Christianity works—the life of man.

A workshop is not a place for making machinery, it is a place for making souls; for fitting in the virtues of one's life; for turning out honest, modest and good natural men.

VIEW OF GARDEN AT MESPIL HOUSE: Group of Children in Fancy Costume.

THE SINGLETON SCHOOL,

Mespil Road, Dublin.

By Miss H. M. Hutton.

THE demand for trained workers at the present day, both in the professions, in industrial occupations, and in the home, is generally regarded as an essentially modern development, but as long ago as 1788, an old Irish lady, Mrs. Hannah Singleton, of Dublin, recognized the need for definite training in the case of domestic servants, and on her death it was discovered that she had bequeathed her property to trustees, members of the Eustace Street congregation, for the purpose of founding a school to train "females for domestic service." In 1791 the Singleton School was opened and from that time till now (with the exception of a few years in the beginning of the last century) it has sent out a constant stream of girls, who from the day they entered the school had been taught to make, mend and wash their own clothes, to knit their own stockings, to cook plain food, and to scrub and clean

the house. Two distinctive traits have characterised every girl that left the Singleton School, the excellence of her needlework and the excellence of her handwriting. One of the first items in the old original account book, after the purchase of the necessary fittings for the house is, "To writing master, £1 2s. 9d.," and from that on every three months the Writing Master receives his £1 2s. 9d., and although they seem to have bought very few books in those days, a fairly large sum was expended every quarter on pens, ink and paper. The amount of sewing they accomplished was surprising, for in addition to their own clothes and the house linen, they made the garments for the old women who lived in the Almshouses belonging to the congregation, and platted the straw for their own bonnets. Possibly things lasted longer then than they do now, for an entry in the minute book at the end of 1829 records the fact that on that day the committee decided on discarding five pairs of sheets and seven bolster cases which had been in constant use since 1813. The feeding of the household cost less then than now, for as late as 1845 meat was supplied to the School at 4d. per pound.

But what I think will strike everybody was the hardiness of the girls at the beginning of the last century. It was the rule of the School that the children should be taken to bathe in the open sea at Clontarf during the spring, summer and autumn months, and I have found an entry recording that in 1829 bathing was only discontinued on Nov. 18th, the usual date for giving it up seems to have been about October 25th. I am bound to add that during this prolonged bathing season there are frequent entries in the visiting book from ladies of the Committee to say that they have not found the house in as good order as it ought to be, and we can imagine the harassed matron urging in excuse that when she had to march the whole school off to Clontarf from three to five times a week it was impossible to find time for the proper care of the house.

In those days the School was housed at 28 Summer Hill, then one of the principal residential streets on the north side of Dublin, and there it remained until the year 1900, when it was removed to Mespil, an old-fashioned house with a large garden on the south side of the city, and only a short distance from the Unitarian Church in Stephen's Green. In that year the School was re-organized and placed under the direction of the Damer Governors, assisted by a ladies' committee of seven, appointed by the Board from among the members of the congregation. Two of these ladies retire annually, and are not eligible for re-election until a year has passed, thus ensuring the possibility that any lady member of the congregation who is interested in the school may take part in its management. The School itself is under the care of a trained Lady Superintendent, with an assistant teacher. The younger girls attend the day school in connection with the Church till they attain the age of fourteen; from that age up to seventeen their regular training for domestic service is carried on at Mespil, where they learn in rotation all the duties appertaining to the different branches of housekeeping, including the care of younger children, for the age of admission has recently been lowered from ten to five years of age.

At seventeen our girls are provided with an ample outfit of clothes, situations are found for them by the ladies' committee, and as the demand for their services largely exceeds the supply it is clear that no unemployment need be feared by any girl well equipped for the old and honourable profession of domestic service. The school at present contains sixteen girls, its maximum number. The work of the house is performed principally by the six elder girls, but even the little ones from the day they enter the School are taught to help, so that all may feel they are useful members of the home. The homelike atmosphere which pervades Mespil is its distinctive note, and makes it, as the late Lady Monteagle wrote in the visitors' book, an "ideal School" of its kind.

For the Children.

ARACHNE.

IT was Sunday evening, and Charlie and Rosie liked Sunday evening better than any other in the week, because Father went to see *his* mother, and so they had *their* mother all to themselves, and she would tell them stories and after that they would sing hymns together.

In the winter they would wheel over the arm-chair, and put their little stools one on each side of it close to the fire, and wait patiently—sometimes, I am afraid, not very patiently—till they heard mother's step at the door. This Sunday when she was comfortably settled in her chair, she asked the children what they would like to hear about.

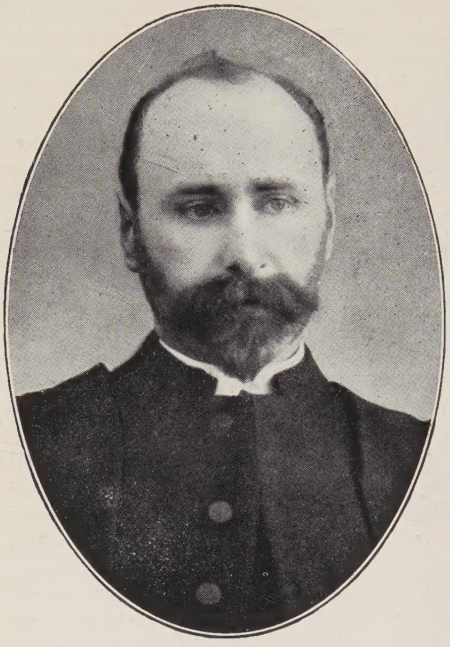
"Please tell us another one of the old Greek stories," said Charlie, "you told us about Pandora last Sunday." "Yes," said Rosie, "and please tell us the one you spoke of about the girl and the spider."

"Very well," said Mother, "But remember what I told you last Sunday about the Greeks believing in a great many gods and goddesses, who lived in a place called Olympus, and who could come to earth and do all kinds of strange things to men. Well, once upon a time, long, long ago, a poor fisherman and his wife and daughter lived in a little village by the Mediterranean Sea. The daughter's name was a very odd one—Arachne—and she was so fond of spinning that she spent nearly her whole time at her wheel, instead of helping her mother in other ways. Indeed by constant practice she was able to spin so well that she could do wonderfully fine work.

One day Arachne's father discovered how to make a beautiful dye from shell fish; this dye was very costly and was known by the name of Tyrian purple, and Arachne always had some touch of this new colour in her tapestries, which became quite famous. Now it was the goddess Minerva, the patron goddess of spinning and weaving who had taught Arachne to spin. Minerva often stood behind her and guided her shuttle, though she did not know it, and so this conceited girl took all the credit of her beautiful work to herself. Things went on this way till at last Arachne grew so proud and boastful that she said she could weave better and finer work than Minerva herself, and added "I wish I could have a weaving match with Minerva." Immediately she heard steps approaching and an old woman appeared in a long cloak. This old woman had very bright eyes, and she spoke very kindly to Arachne, and told her to take an old woman's advice and beg the goddess's pardon for what she had said. But Arachne only answered very rudely, upon which the old woman suddenly changed, dropped off her cloak, and there stood the goddess Minerva herself, with an angry look on her face, commanding two weaving frames to be brought in. Then the match began.

Arachne, in a very disrespectful way wove into her work pictures of foolish doings of the gods, and this made Minerva more vexed. She tore up Arachne's tapestry, and then touched her on the forehead with the shuttle, saying, "You think yourself such a good spinner and weaver, that for the rest of your life I condemn you to do nothing but spin and weave," and Arachne found herself shrink up and change into a tiny little brown form, with eight long legs, and a great liking for dark corners. After this she was called "The Spinner," and she obtained her food by weaving very fine webs and catching flies in them. It was hard work and very poor fare as you may imagine. She had a great many children and now their name is changed from spinner to spider, and you remember children, how much we admired their beautiful fine webs the other morning, with the dew sparkling on them; it was then that I promised to tell you this story. Now let us have our singing for it is nearly time that Rosie was in bed."

"Thank you, mother," said the children.



REV. JOHN BARRON.

BALLYHEMLIN.

Ordination of Rev. John Barron.

THE Ordination Ceremony took place on Tuesday afternoon, 3rd January, and was attended by every minister of the Bangor Presbytery; and, in addition there was a very representative congregation present, which included ministers and members of other Protestant denominations.

The opening portion of the impressive service was conducted by Rev. Joseph H. Bibby, Ballee. The sermon was preached by Rev. Matthew Watkins, Moneyrea, who chose for his text St. John, chapter iv., verse 24—"God is a Spirit; and they that worship Him must worship Him in spirit and in truth." Rev. D. J. Williams, Killinchy, having explained the Presbyterian form of church government, Rev. J. A. Kelly, Dunmurry, clerk of the Presbytery, put the prescribed questions to the minister-elect, receiving affirmative replies to the queries as to whether he accepted the call to Ballyhemlin Church and as to his determination to continue in the Christian ministry. Rev. Mr. Kelly then invited Rev. Mr. Barron to make a statement to the Presbytery and congregation. In complying, Mr. Barron delivered the following Ordination Address. Fathers and Brethren, —I stand before you to receive at your hands ordination into the ministry of the Non-Subscribing Presbyterian Church of Ireland, and I do so with great joy, esteeming the privilege, as being the granting of my heart's desire. To me the traditions of Presbyterianism are very sacred. Baptised and as a youth received into communion with Presbyterians, I rejoice that I can come once more into line with those traditions from which I was compelled to sunder myself, at any rate to a certain extent, because I could no longer subscribe to the standards of faith to which I considered my assent necessary. With all my heart, I am a Non-Subscribing Presbyterian.

Presbyterianism is older than the standards of faith to which the consent of every true communicant is considered necessary. I do not regard this day the Presbyterian form of government in connection with the churches of this fellowship as merely an interesting survival of the past; but I regard it as the form of church government indicated in the New Testament and hallowed by the usage of the early church.

The commission, which now I receive through you, I regard as coming from our Holy Master, the Head and Chief Shepherd of the Church, whom I verily believe to be present with His Church, throughout its history, even at the present day, and until the end of the age. The Church, I maintain, is a means of grace, a channel through which spiritual forces are poured, and because it is an institution having its roots in the spiritual world, there is an efficacy in its ordinances; the life poured through Christ is poured through the Church at the present time, and that the principal reason for the Church's existence is that it shall serve as a body for that life—in very truth, the Church is the Body of Christ. Nevertheless, the Christ Spirit stands at the door and knocks. He will not obtrude Himself, He will not enter until consent from within is obtained. The Spirit of God honours human individuality. The mind of man is that which makes him man. It cannot be that its growth is to be hampered, that its development is to be thwarted. It must be untrammelled,it must be free, in order that it may grow, in order that with unclouded vision truth may be perceived; and while the statements which I am making are the expression of my strong convictions, while to me they are truth, yet I would not impose them on the minds of others, but would endeavour to extend to others the same tolerance which I claim for myself, and I would cherish tolerance as a fundamental principle of this Church.

I recognise that I have great limitations; that truth is vast, that only a ray of it can come to any one individual, and that to any group of individuals, large or small, while there is an aspect, or several aspects of it, which they can cherish, yet beyond that there are numbers of aspects, and that God the Father has His ways and means of helping others outside the fold of the Christian Church.

But the Christian Church has its special

work in the world, and through Him—whom I regard as the Master of Masters, as the Supreme Teacher of the world—at the time of His appearing a special work, not done before in the world, was begun and is continued. That in order that that work should be effectively done, that an efficient instrument should be in the world—whether or not record has been preserved—a wise provision must have been made by the Founder in establishing a definite order to survive through the many changes of circumstances and opinion, and forms having the Divine sanction of the Master Himself, should be preserved, as ordination and the sacraments of baptism and the Lord's Supper. I hold that Holy Scripture contains all things necessary for our salvation; that it contains the expression of the living Word, which enlightens every man born into the world; that the supreme duty of a minister of the Gospel is to preach the Word; that the Church will keep most truly to the original intention, by looking for the appearing of Christ, most certainly in humanity as a whole, and I cherish the hope that not only mystically will Christ appear, but as an individual. I believe the Lord hath yet more light to shine forth from His word; that the Scriptures have shallows where a child may wade, depths where a strong man can swim; that to true disciples the mysteries of the kingdom will be unveiled. I believe that the end of the path of discipleship is to become a Christ, that the disciple when he is perfected shall be as his Master.

Such is an outline of the faith that is within me, and this I submit as a declaration of my beliefs.

Rev. Mr. Kelly then inquired from the congregation if, after hearing Rev. Mr. Barron's statement, they still adhered to the call they had given him.

Mr. J. R. Rankin, J.P., hon. treasurer of the congregation, on their behalf, said that they did.

Rev. Principal Gordon then offered up the ordination prayer, the ceremony being completed by the laying on of hands by the members of the ministry present.

The right hand of fellowship was then extended to Rev. Mr. Barron, who was heartily shaken by the hand by every member of the congregation present.

CHARGE TO THE MINISTER.

The Rev. J. Worthington gave the charge to the minister, in the course of which he said that their Code of Discipline required him to remind Mr. Barron especially of the duty of studying and advocating the principles of the Gospel and of regular pastoral visitation, and special visitation of the sick and the afflicted. These were not new duties to Mr. Barron. He had had long and valuable experience of both in two pastorates, and from their personal knowledge of him they knew he shared their view that the visitation and the comforting of the sick and the distressed was as important a part of their work as it was of our Lord's first apostles. They felt therefore, they could entrust to his care the pastoral oversight of the congregation with confidence. And they had the same confidence in him with regard to the first duty mentioned, the study and the advocacy of the gospel. They were glad to know that he accepted this fundamental principle of their Church. From what was said and written sometimes about the Bible and the need of Extended Lectionaries and the like, it might be thought that the Bible had been outgrown, that its religious resources had been exhausted. But modern criticism had not lessened the value of the Bible, it had rather increased it; it had rendered more intelligible the message of the Bible. The character of Biblical revelation had become clearer. What were sometimes spoken of as the "defects" of the Bible were really the defects of their own historical imagination and insight. They were to read the Bible with intelligence and sympathy, and to trace in it the history of the revelation which found its consummation in Christ. With this as their guide and inspiration they were to build up a living Christian Church to-day; a Church alive to the problems and needs of their own times, and determined to do something to promote the kingdom of God.

They congratulated him on his settlement in Ballyhemlin. They believed he would find a people there who would be loyal and affectionate. He would know from his own experience that patience was required, that ministers had to learn how to look at things from the point of view of the members of the congregation if they were to work with them for the common good. He would remember that while he was the minister of Ballyhemlin Church, he was a minister also in the Non-Subscribing Church of Ireland, and that he and the congregation had rights and duties within that Church. They hoped he would see that the congregation was represented at its meetings and do all in his power to promote within it a spirit of hearty co-operation.

The Rev. J. J. Magill delivered a thoughtful and inspiring charge to the congregation. Mr. Magill's charge was so excellently conceived that we hope to publish it in full in a subsequent issue of the magazine. The concluding portion of the service was undertaken by Rev. W. Weatherall, Moira, and the proceedings concluded with the pronouncement of the benediction by the newly ordained minister.

THE LUNCHEON.

The members of the congregation subsequently entertained the visiting clergymen and a number of visitors to luncheon in the Mermaid Hotel, Kirkcubbin. There was a large attendance, presided over by Mr. J. R. Rankin, J. P. After the usual loyal senti-

ments given by the chairman and responded to by Rev. J. A. Kelly, the Rev. Principal Gordon submitted the sentiment of the new minister of Ballyhemlin, to which the Rev. John Barron replied. The Non-Subscribing Presbyterian Church was proposed by Rev. T. Dunkerley, and accepted and supported by Rev. J. Worthington. The chairman proposed the toast of Other Churches, coupling with it the names of Rev. Mr. Hawthorne, Rev. Mr. Workman, and Rev. Mr. Trotter. These gentlemen suitably responded and extended a hearty welcome to Mr. Barron. Rev. T. Munn proposed the Ballyhemlin Congregation, Mr. Frank Allen and Mr. Robert Gilmore responding. Rev. T. Dunkerley proposed the chairman, and Mr. Rankin in replying expressed his agreement with Mr. Allen in being so glad to see so many of their friends with them on that important occasion. Rev. J. Barron pronounced the benediction.

REPORTS

Belfast: First Church.—The annual entertainment and prize-giving in connection with the Sunday-school of the above was held in the Central Hall, on January 11th. There was a very large attendance, the presence of many former scholars and teachers giving to the gathering the character of a happy reunion of past and present members of the school. Tea was served at 7-30, and the after proceedings were opened with hymn and prayer and address by the minister (Rev. H. J. Rossington, M.A., B.D.) The latter alluded to the past history of the school, making reference to its earlier meeting-places in Fountain Street and Garfield Street. He was able to report a continued increase in the number of scholars and also in the average attendance. Fifty-eight prizes were then distributed, two of these being special rewards to John Blair and Joseph M'Cafferty for unbroken attendance during the year. Three former scholars —Miss Eva M'Kisack, Mr. J. Laird, and Mr. J. Conkey—contributed an excellent programme of recitations and songs. This proved an excellent preparation for a noteworthy contribution to the evening's pleasure by some of the present scholars. Under the careful tuition of Miss F. Davidson the scholars had rehearsed certain scenes from Maeterlinck's beautiful play, "The Blue Bird," the result being a most praiseworthy performance which gave great delight to the audience. The benediction brought to an end a memorable and much-appreciated programme.

Cairncastle.—The Annual Congregational Meeting of the Old Meeting House was held in the National School on Thursday, 12th Jany. Tea was served at 7 o'clock, after which the chair was taken at 8 o'clock and the usual reports were read. The Treasurer's Statement showed a favourable balance for the beginning of the new year. The business being disposed of the company gave themselves up to music and dancing and games, the elders engaging in the last, which included a candle-lighting competition at which the champion was Mrs. Moore of Ballyhackett, who succeeded in illuminating no less than 35 candles with a single lucifer. In the course of the evening an ivory snuff box was passed round the room though (perhaps *not* needless to say) devoid of snuff. It had been sent as a gift to the minister that very day by Mr. Classon Porter of Dublin, having been presented forty-two years previously to his father, the late Rev. Classon Porter of Larne, bythe great-grand-daughter of its Revd.original possessor, whose name, "Wil Taylor." was engraved on the lid. Mr. Taylor was minister of the Old Meeting House from 1715 to 1734. Another object of interest was exhibited through her microscope by Mrs. Eustace Thompson and consisted of a sample of live stock derived from a piece of cheese. The Meeting broke up after singing "Auld Lang Syne" at about 11 o'clock. On the following day there was a party for the children of the congregation provided by the minister and his wife; the entertainment including games and a magic lantern.

Crumlin.—On Thursday, the first of December, there passed peacefully away Mrs. Manderson of Waterfoot, at the age of 73. Although she had been ailing for some time past the end came quite unexpectedly. On the following Saturday her body was laid to rest in Gartree Churchyard, the family burying-ground. The funeral service was conducted by the minister of the deceased, the Rev. S. Evans Bowen. Mrs. Manderson was a very devoted life-long member of her church, and by her death we feel that we have lost one of the truly faithful.

On Tuesday evening, 20th December, a Social Meeting was held in the Church schoolroom. The first part of the proceedings was in the hands of the ladies of the congregation and they entertained all present to an excellent tea. This was followed by an enjoyable programme of solos, rendered by Mrs. Rankin and Revs. M. Watkins and S. E. Bowen, and duets by Master Willie and Miss Maggie Palmer, and Masters George and John Aicken. Miss Logan and Mrs. Rankin acted efficiently as accompanists. Then followed the chief event of the evening, viz., the presentation of Mr. S. K. Christie with a handsome suit-case, for his willing and faithful service to the congregation for many years, on the occasion of his leaving for Australia. After appropriate remarks had been made by the minister, Mr. Christie responded with an eloquent and able speech. Auld Lang Syne having been sung, the audience arranging themselves in the usual way,the meeting was formally brought to a close. But the evening was further prolonged by the more active members, giving happy illustrations of the "poetry of motion."

Dromore.—On December 20th, a most

successful and delightful concert was given in the schoolroom belonging to the Non-Subscribing Presbyterian Church here, some of the best artistes in the north having been engaged for the occasion. Several talented members of Dromore Unitarian Church also rendered choice selections on violin and piano. There was an overflowing and enthusiastic audience, bearing testimony to the desire of the people of this district to foster and encourage the cultivation of good music. Members of all the other churches were present. Mrs. Ruddock, the efficient and painstaking organist, presided at the piano.

Holywood.—On Tuesday evening, January 10th, a successful meeting of the Holywood Total Abstinence Society was held in the Schoolroom of the First Presbyterian (Non-Subscribing) Church. The Rev. G. L. Phelps occupied the chair and an interesting and practical address was given by the Rev. H. J. Rossington, M.A., B.D. A very enjoyable programme was provided, consisting of vocal solos by Miss Ellie Duff and Mr. Samuel M'Crum, and violincello solos by Miss Ellie Burnett. The accompaniments were played by Mrs. S. M'Crum, Mrs. Thomas Barbour and Mr. W. J. Harvey. In spite of its being a very wet evening there was a large and appreciative audience.

On Thursday evening, January 12th, the Annual Sunday-school Soiree took place. At 6-30 a large number of children sat down to tea and later in the evening they were joined by parents and friends. After tea, games were played and greatly enjoyed, and then Father Christmas appeared and distributed gifts from a well-filled Christmas tree; he also gave out new pennies and packages of sweets, all of which were greatly appreciated. The proceedings concluded about nine o'clock with the singing of God Save the King. The thanks of those in charge of the arrangements are given to all those who contributed gifts or money towards the tree, and also they thank the tea-makers and Mr. W. H. Niall Nelson who acted as Father Christmas.

Moneyrea.—The Annual Xmas Party connected with the Moneyrea Sunday and National Schools, and to which the scholars of Tullygirvan N. School are invited, was held on Friday evening, December 23rd. Proceedings began with the customary tea at six o'clock. Long before the time came round for entering upon the evening's entertainment the gaily decorated schoolroom, crowded with old-time associations, was taxed to its utmost limits, and this in spite of stormy wind, heavy rains, and muddy roads. After an exceeding pleasant and entertaining programme of music had been given by the scholars and friends the special feature of such a gathering claimed attention, *e.g.*, the distribution of prizes for attendance, good conduct, and efficiency in class work. This year Mr. A. Kennedy Stewart, J.P., kindly undertook the duty of distributing the prizes, and at the close of an address full of inspiring personal reminiscences, indicative of an untiring devotion to the worth of character, he handed the books, with many felicitous comments to the successful and much envied scholars. Mr. Stewart's words on the relation of "work and play," business and pleasure will be long remembered, and still longer his direct, fervid and tense appeal to the needs of a real and helpful education. From the prizes thoughts were turned to the Xmas tree, so kindly provided by Mr. W. Bennett, C.C., of "Solitude." The work of relieving the inclining branches of their burden of toys was quickly done, and many a laugh did the incongruity of toy and its recipient evoke. On the motion of the minister a warm and appreciative vote of thanks was given to Mr. Stewart, the ladies and gentlemen who had given so unstintingly of their time and labour in making the party enjoyable. With the ending of the Children's Programme, the welcome strains and rhythm of a polka invited the senior scholars and friends to the dance. The response was ready and long sustained, for morning had overtaken many before the home "loaning" was reached.

Mountpottinger.—A Sale of Work was held in the Schoolroom on Thursday, December 15th. At the opening ceremony Mr. J. Johnson presided, and spoke of the gratification he felt at seeing so large a number present, and of the pleasure it gave him to introduce Mrs. James Campbell, who had came to open the Sale. Mrs. Campbell, after referring to the loss sustained by the congregation through the death of Miss Davidson, spoke of the pleasure it gave her to be present. She was always glad to assist, she said, so far as she was able in the work of our churches, and she hoped the Sale would be a great success. The Rev. J. Worthington proposed that the thanks of the congregation be given to Mrs. Campbell for her assistance. That was not the first occasion on which Mrs. Campbell had proved a good friend to them. They were deeply grateful to her, and felt that her general interest in our churches was doing what was needed, bringing the churches into closer sympathy and union with each other. The resolution was seconded by Mr. H. L. Orr, and heartily carried. The Sale realized over £50.

The Scholars' Annual Prize Distribution and Entertainment was held in the Schoolroom on Friday, January 6th. The Schoolroom was gaily decorated with paper festoons and holly, and a large Christmas tree was erected in one corner of it. Over 50 scholars sat down to tea. The first part of the entertainment was of a miscellaneous character, songs being rendered by Misses Townsley and Cheshire; recitations by Miss L. Steele, T. B. M'Clure, and a pianoforte duet by Misses K. and E. Crooks. A couple of action songs were efficiently rendered by Misses H. Smith, D. Craig, Edith Campbell, E. Crooks, M.

Lamont, M. Montgomery. The second part of the programme consisted of a version of the story of Red Riding Hood. All the parts were well played and the performance was thoroughly enjoyed by all who were present. After the entertainment the prizes were distributed by Mr. J. Johnson who urged upon the scholars the importance of the habits of punctuality and regularity. The evening's enjoyment was brought to a close by the distribution of gifts from the Christmas tree by a benevolent looking Father Christmas.

Newry.—On Tuesday evening, 10th Jany., the annual social and distribution of prizes to the Sunday-school pupils took place in the schoolroom attached to the church. The schoolroom was nicely decorated for the occasion, and there was a large attendance of the scholars and their parents. The proceedings were opened by the singing of a hymn, and prayer by the Rev. G. J. Slipper, the popular minister of the congregation, after which tea was partaken of. The tables were then removed, and the Rev. Mr. Slipper took the chair, and stated that he was pleased to see so many happy faces before him that evening. He, however, missed the members of the family of Mr. John M'Comb owing to a very sad and sudden bereavement that had happened by the death of Mrs. M'Comb. He was sure all their hearts went out in deep sympathy to Mr. M'Comb and his family in the great loss they had sustained. Miss M'Comb, their talented organist, had been training a choir of children to provide an entertainment for them that night, but this bereavement had robbed them of her presence. The teachers and he would have postponed the meeting as a mark of respect to the memory of the deceased and her family, but there was no time to communicate with the parents and friends of the scholars, as many of them resided long distances from Newry. A programme of music, recitations, and choruses was then gone through in excellent style by the pupils. The Chairman next distributed the prizes to the scholars who had been in attendance during the past year from 46 to 52 Sundays, and the proceedings concluded by the usual votes of thanks and the pronouncing of the benediction.

Warrenpoint.—In recognition of his services at Warrenpoint and elsewhere, the Rev. W. E. Mellone was made the recipient of an address and a cheque from a large number of friends throughout the North of Ireland, in the schoolroom of the Newry Church on Dec. 30th. A large company assembled, including Principal Gordon, the Revs. J. A. Kelly, S. H. Mellone, G. J. Slipper, and several members of the Newry congregation. The presentation was made by Principal Gordon, who spoke of Mr. Mellone's faithful ministry in Warrenpoint and of the high regard in which he was held by his friends. The address was as follows :—" To the Rev. William Edward Mellone : Dear Mr. Mellone,—In grateful appreciation of your ministry at Warrenpoint, faithfully continued from 1896 till now, some of your friends, whose names follow, ask your acceptance of the accompanying cheque, with best wishes for the New Year, and for your welfare in the years to come." Mr. Mellone briefly replied, expressing his gratitude for the kind thought and generosity of his friends, and hoped that he might still continue to be of service in the churches and to those with whom he had been associated so long. The amount subscribed was over £113. The Rev. W. E. Mellone asks us to kindly express on his behalf to all who took part in the presentation, his warm appreciation and gratitude.

Unity Guild.—The December meeting was held on the 14th of that month in Rosemary Hall, when Mr. C. J. Elliott, President of the Belfast Branch of the Dickens' Fellowship, lectured to a goodly audience on " Charles Dickens' ' Hard Times ' compared with modern conditions." In the course of his remarks the lecturer observed that the work under review was of a more optimistic than pessimistic nature, and that whilst it was generally ignored by the critics it appealed to him. He pointed out that at the time it was written the author was under the influence of Wilkie Collins, Mrs. Gaskell, and in particular Thomas Carlyle. He gave an interesting resume of the various characters, portrayed and dealt at some length with the Education and Labour Questions introduced in the work, showing what progress had been made in the interval with the problems which faced the nation then and which still continue to face us. A novel feature will be introduced at the meeting in Mountpottinger Schoolroom, 15th Feb., when the evening will be devoted to papers by ladies.

———:o:———

ECHOES.

A new idea ! That is something to be thankful for in these days of common-places. Ministers have been long exhorted to set apart Sundays, whether agreeable to their congregations or not, for the advocacy of this subject, and that, and the other, to a provoking extent, compliance with all of which, would leave them few opportunities to set forth their own views after their own hearts. And so, by way of variety, and adding to these miscellaneous engagements, it has been proposed that every preacher in the land, should set apart another Sunday to showing the virtues and doctrinal advantages, of all other sects than his own! Who will be the first to utilise the suggestion, to be just and fear not ?

* * *

Does " sweating " really prevail in Belfast ? Let us see what a woman writer in *The Christian Commonwealth*, for December 14th, says on this subject :—"We only need

to open our hearts to feel the stain. This cushion against which I have leaned a moment to think, look at it ! Look at all those tiny knots that make the intricate pattern ! For sewing more than three hundred of these dots the woman who made it—a Belfast lace-worker—received one penny. For a day's work of this sort, she would have difficulty in making sixpence. . . . Women have two great privileges. They are to be overworked and underpaid." This appears a painful state of things. But after all, does it not require some patience to listen to stories of this kind when women could, if they would, without any difficulty whatever, command positions in respectable homes with wages of from £10 to £20 per annum. Instead, they prefer to live "in poverty, hunger, and dirt." How is this ? It is, in the case of unmarried women beyond my comprehension.

* * *

Roman Catholicism is much in evidence just now. However one may desire to be on friendly terms with members of that communion, and I sincerely desire this, yet one is staggered now and again, by the utterances of those in authority in that church. In a work recently published, Father Lepicier, declares that holders of heretical opinions--that is, doctrines opposed to Roman Catholicism—may not only be excommunicated, but put to death. With notions of this kind rankling in the breasts of our fellow-citizens, the prospect as to the reign of brotherly love, is not very auspicious. A religion that inspires such a policy, really puts itself beyond the pale of toleration, and will be itself, the cause of its own undoing, to wit, France and Portugal.—

* * *

The Unitarian Church of Hungary which has nad a chequered career, still holds bravely on its way. It numbers 166 congregations, each having an elementary school attached to it. The denomination supports 3 colleges, and four periodicals. The Unitarian population numbers nearly 80,000. Through Governmental oppression, its existence was seriously threatened as lately as 1857. But, by its own strenuous and self-sacrificing endeavours, backed by the practical sympathy of British Unitarians, the Austrian Government was appeased, and disaster averted, since which time, the ties between Hungarian Unitarians, and those of the United Kingdom, have been increased and strengthened. Shortly after the time referred to, the writer attended a service in Cross Street Chapel, Manchester, when Louis Kossuth, the Hungarian patriot was present, the Rev. William Gaskell, M.A., the preacher, and a large congregation in attendance. L. Kossuth was at the time the guest of Samuel Gregg, a well-known Unitarian and a man of saintly character, of Ballington, near Macclesfield.

* * *

At a Diocesan Conference at Chester, in November last, the subject of pernicious literature was discussed, when some startling facts were revealed respecting Sunday newspapers. In Ireland the appearance of these papers, so far as I am aware, is of very recent date. One would suppose that such would contain wholesome reading, appropriate to the day of their issue. Instead, it appears the reverse is the case. The National Vigilance Association has classified the contents of one of the papers in question, not however selected as being different from others, with the following result :—There were 6½ columns of murders ; 12 columns of divorce cases, fully illustrated; 2 columns of scandals; 2 columns of marriage squabbles ; a column of crim. con. cases ; and another column of a questionable character as to its tendency. If the foregoing is a fair sample of the contents of Sunday newspapers, the fewer we have of them the better.—W.S.S.

———:o:———

TEMPERANCE AND THE GOSPEL.

In advocating total abstinence we do not present it as the remedy for all the evil and all the sin in the world. We do not pretend to say that if a man signs the total abstinence pledge he becomes endowed with all the cardinal virtues under the sun. There are some awfully mean men who do not drink One of the most unmitigated specimens of rascality I ever knew had one redeeming feature, and that was he did not get drunk, and yet he was guilty of almost every form of wickedness prohibited in the Decalogue. "But you are putting temperance in the place of the gospel." I do not think so. The Gospel is the power of God unto salvation to every man that believeth. The total abstinence pledge and principle will do a certain work and no more. If a drunkard adopts it, he cannot remain a drunkard. If your boy never uses intoxicating liquors he cannot be intemperate. Begging your pardon, he may be a thief, a liar, a sabbath breaker ; he may be the boldest, brazen-faced blasphemer that ever lived, but he cannot be a drunkard.—*John B. Gough.*

BIRTH.

M'KEOWN.—On January 5th, 1911, at 3, Park View Terrace, Woodvale Road, Belfast, to Mr. and Mrs. Arthur M'Keown, a daughter.

Printed by J. W. Boyd, 2, Union Street (first door from Donegall Street), Belfast. May also be had from Mr. Eustace Gordon, the Depository, Rosemary St., Belfast ; and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed. Business Agent :—Rev. George J. Slipper, The Manse, Newry, Co. Down.

Ulster Unitarian Christian Association,

35, Rosemary Street, Belfast.

Business Hours—9 till 6. **Hon. Secretary—Rev. J. A. KELLY.**
Saturdays—9 till 2. **Assist. Secretary—Rev. G. J. SLIPPER.**

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.

Books at Lowest Discount Prices for Cash.
Any Book not in stock will be procured on shortest notice.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to
Mr. C. J. M'KISACK, Hon. Treasurer, 35, ROSEMARY ST., BELFAST.

Fifty Points in Favour of Unitarianism,

By ALFRED HALL, M.A.

Paper Covers, 128 pp., 2d. net; by post 3d.
Superior Edition, Cloth 6d. net; by post 8d.

Contents:—Unitarianism an Affirmative Faith—Origins of Unitarianism—Unitarianism and the Reformation—Right of Private Judgment—Belief in God—God in Man—The Unity of God—Unity of God in the Bible—The Trinity and the New Testament--The Love of God--The Word of God—Revelation and Inspiration--The Bible—Infallibility of the Bible—The Higher Criticism--Prophets and Prophecy—Jesus and his Age—Jesus the Son of Joseph—Jesus the Man—The Limitations of Jesus—Miracles—New Testament Miracles—The Resurrection of Jesus—Incarnation—Belief in Man—The Ascent of Man—Conscience—Sin—Conversion—Vicarious Sacrifice—Salvation—Message to a Dying Sinner—Punishment for Wrongdoing—The Problem of Prayer—Use of Prayer—Answered Prayer—Immortality—Reasons for Immortality—Heaven—The Problem of Evil—Science and the Problem of Evil—Creation and Evolution—Authority in Religion—The Church—Public Worship—The Sacraments—The Lord's Supper—Christianity and other religions—Practical Religion—Eminent Unitarians—Books for further Study.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

Artistic Wall Papers for 1911.

Latest Designs. Raised Materials, &c.
All Branches of House & Church Decorations under personal supervision.
AGENT FOR HALL'S WASHABLE DISTEMPER.

JOHN THOMPSON, 60 Hill St., Newry.

Telephone No. 50. Telegraphic Address: "Thompson, Painter, Newry."